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How the World Came to an End in 1881.

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How the World Came to an End in 1881.

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"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered."—DANIEL xii. 9.

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven."—APOCALYPSE of S. JOHN, xii. 7-8.

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HOW THE WORLD CAME TO AN END IN 1881.

PART I.

INTRODUCTORY.

THE purpose of this series is to bring within the reach, intellectual and pecuniary, of all classes of readers, the teachings contained in the book after which it is named.

Of that book the full title is, *The Perfect Way; or, The Finding of Christ.* It consists of nine lectures—with appendices and illustrative diagrams—which were delivered in London in the summer of 1881, and published in the winter of 1881-2. Its subject is the interior and universal truth of Religion, as based upon the actual, ascertained nature of Existence, and symbolised in the dogmas and formulas of the Christian and other creeds. And its purpose is to meet the prevailing urgent need of the age, for a perfect system of thought and rule of life, by re-constructing Religion on a scientific, and science on a religious, basis.

As follows from the method whereby the knowledges set forth in *The Perfect Way* have been obtained, that book

represents neither a compilation nor an invention, neither opinion nor hypothesis, but a *restoration*. And it is this in two respects. For it is a restoration at once of Faculty and of Knowledge;—the knowledge being due to the faculty; and the faculty being one which, though ignored or denied by the modern world, was known and supremely honoured by the ancient world, as that whereby, and whereby alone, man can complete his intellectual system and attain to certitude of truth in respect of the highest and most recondite subjects of cognition.

The reception accorded to *The Perfect Way* by genuine thinkers and students, has already been of the most satisfactory kind; those who may be regarded as specialists in respect of the subjects treated, having recognised it as constituting, both by its method and its doctrine, a complete realisation of the Apocalyptic prediction of the drying up of the Euphrates and the passage of the Kings of the East. To make this clear it is necessary to explain that the Euphrates is the mystical symbol for the Spirit, and is thus used in Genesis, where it denotes one of the streams of the fourfold river of Paradise.*

The phrase "Kings of the East" signifies, in its highest and most interior sense, those forces, at once spiritual and personal, of the human kingdom, which, subsisting in every

* As see *The Perfect Way*, Lecture VI., part i., 6.

man, ever seeking to perfect him after their and his proper Divine image, manifest themselves, and impart to him directly of Divine knowledges, only when, through his own inward purification, the spiritual barrier which ordinarily intervenes between the inner and outer man is removed, and there remains no impediment to his reception of Divine communication. The "East," as the place of the sunrise, is the synonym for the celestial within man himself. And hence the utterance in question implies, primarily, a new revelation of the mysteries of the Kingdom of the Spirit, direct from the central and radiant point, the spiritual sun of the "heaven" of man's own system, —a revelation rendered possible only by the "drying up" of the spiritual barrier which ordinarily shuts man out from the cognisance of that interior region, and by the opening, as it were, of a passage —corresponding to that across the Red Sea—from the one side to the other, from the inner to the outer, of his nature.

This utterance may be considered as having found at the same time a fulfilment also in its secondary sense—that which refers to the plane of the visible world.

The terms "Magi," and "Wise Men," or "Kings of the East," have always been the distinguishing titles of the human possessors of the "magical" or Divine knowledges which have constituted the sacred mysteries of religion; and of these the original home was the East.

The sacred books and philosophical system of Hindustan and Thibet contain, in a manner and degree surpassing all others now extant, the occult knowledge and esoteric wisdom which alone are competent to interpret the mysteries of Existence with satisfaction at once to the mind and soul. Although originally forming the common basis of all the great religio-philosophical systems of antiquity, including Christianity itself, this knowledge now survives, in anything like its integrity, only in the East, where it is recognised as constituting the essence alike of Brahminism, Vedantism, and Buddhism.

Recently, however, in response to the pressing exigencies, intellectual and spiritual, of the West, a current has set in from the Orient which, like the "strong east wind" in the story of the Exodus, has driven back the sea of separation hitherto dividing them, and opened through it a channel of communication. Regarding, thus, the "Passage of the Red Sea" as a parable having a signification analogous to that of the "Drying up of the Euphrates" in preparation of "the way of the Kings of the East,"—it is impossible to avoid recognising in the recovery and promulgation of the doctrine set forth in *The Perfect Way*, the accomplishment, on this other also of its planes, of the event thus prefigured.*

* See Appendix, Note 1.

PART II.

POPULAR PREDICTIONS OF THE WORLD'S END.

WHILE everybody knows that an event called "the end of the world" had been foretold for the year 1881, few know how numerous have been the predictions to the same effect, the ground on which they rested, or even what it is that was meant by "the end of the world."

And not only are these predictions many in number, they are also various in kind. For, some of them specify dates only; some describe, without dates, conditions of society or cataclysmal events by which the period would be marked; and some give both dates and conditions or events. And though most of them seem to imply a physical catastrophe to the planet, there is good ground for believing that they, one and all, are couched in mystical or symbolical language, and really imply changes which are spiritual rather than physical.

The well-known doggrel ending, —

> "The world to an end shall come,
> In eighteen hundred and eighty-one,"—

ascribed, in whole or part, to a "wise woman" of the 16th century, is far from being the only one of its kind in popular vogue. The belief has long been prevalent in Bohemia and the Tyrol that the year 1874 would be followed by a sad and heavy period for the whole world, lasting seven years, of which by far the most calamitous would be 1881. The same year was fixed upon by Leonardo Aretino, an Italian of the 14th century, as that in which the earth would be destroyed by a series of tremendous convulsions, during the first half of November. A French astrologer of the 16th century fixed on August 3rd of the same year for a grand catastrophe of the same kind. And the famous Danish astronomer, Tycho Brahé, who lived in the latter half of that century, left, in some manuscripts which have recently been discovered, a prediction, based upon astronomical calculations, that 1881 would witness the end of the political, religious, and social order subsisting up to that time; and the commencement of a new era—the end and beginning, that is, of a cycle—a period which would be marked by great troubles, and be supremely eventful.

Terms greatly varying from each other have been employed to designate a period which was to bring about some radical change in the condition either of the planet or

of its inhabitants. It is spoken of in classical song as "the return of the Gods," and of Astræa, the presiding genius of the Golden Age, who, when men exchanged their natural innocent diet for the flesh of animals, quitted the earth in disgust, promising some day to return bringing with her a race of Divine men, her own sons, to inaugurate a new Golden Age. It is spoken of, especially in the Christian Scriptures, as the end of an old generation or dispensation, and the beginning of a new one; as a new Avâtar of some great prophet of the past; as the second advent, or manifestation anew, of the Christ; as the coming of Michael and his angels to discomfit the Dragon, and give the victory to the Elect: as a new day or week in the spiritual creation of man: and as the restoration of the woman from her fall, and her exaltation to her due place in the human system, intellectual and spiritual, as well as social, when her sons—like those of Astræa and the hosts of Michael—should make war with the Dragon and get the victory over him.

It is thus spoken of as a time of renovation no less than of destruction. "Behold," say the Scriptures in reference to it, "I make all things new,"—even "a new heaven and a new earth, wherein dwelleth righteousness," or justice. And, as will duly appear in these pages, the nature of the changes thus prefigured is precisely that of those now in process of occurrence.

These predictions are, thus, not confined to any particular period, people, or religion. They are ancient and modern, local and general, sacred and secular. They are Hindu, Egyptian, Hebrew, Greek, Christian, and Mohammedan. And as with the last-named they anticipate for the Ottoman Empire at this time the loss of its independence; so with Christians they point to a crisis no less momentous in the history of the Church, and to a marked development of the spiritual consciousness of the race, to occur through, or to be manifested in, some definite event.

PART III

THE PROPHECY OF TRITHEMIUS.

ONE of the best illustrations of the kind of study involved in our subject, and at the same time one of the most circumstantial of prophetic anticipations, is one in our account of which we shall follow, principally, the recent famous French "occultist," the late Abbé Constant, who wrote under the name of Eliphas Levi.*

Trithemius, who lived in the 16th century, was abbot of a Benedictine monastery, a wise theologian, of irreproachable life, master of the famous "magician," Cornelius Agrippa, and accounted one of the greatest occultists of the Christian period. Among other works, he left a treatise entitled "Concerning the Seven Secondaries, or Spiritual Intelligences, who, after God, actuate the Universe." This, says "Eliphas Levi," is a key to all the prophecies, ancient and modern, and a method surpassing in mathematical precision that of Isaiah and Jeremiah in the

* *Haute Magie*, vol. ii., p. 237, &c. Also *The World's Catastrophe*, by W. Lilly, astrologer, 1647.

prevision of the great events to come. In it the author sketches the broad outlines of philosophy and history, and distributes the world's whole course among the Seven Genii or Archangels of the Kabbala—the Elohim of the Hebrews. It is the largest and fullest interpretation ever made of the meaning of the Seven Angels of the Apocalypse, who appear in their turn with trumpets and vials to accomplish the Divine Word, and disclose its manifestations to the world.

The reign of each angel is 354⅓ years, the first being that of Orifiel, the angel of the planet Saturn; the second, of Anael, the angel of Venus; the third, of Zaccharíel, the angel of Jupiter; the fourth, of Raphael (or Hermes), the angel of Mercury; the fifth, of Samael, the angel of Mars; the sixth, of Gabriel, the angel of the Moon; and the seventh, of Michael, the angel of the Sun. The whole cycle occupies 2480⅓ years, and when finished is repeated in the same order, each period being distinguished by characteristics identical with those of the corresponding period in previous cycles. Thus, the era of Orifiel, or Saturn is, in the first instance, marked by savagery and darkness; that of Anael, or Venus, by love, shown in the institution of social ties, and in the rise of poetry and religion; that of Zaccharíel, or Jupiter, by the separation

of town and country, the foundation of civilisation and empires; that of Raphael or Mercury, by science and the arts; that of Samael, or Mars, by corruption, degradation, and conflict; that of Gabriel, or the Moon, by a restoration from the devastation of the previous period; and that of Michael, the angel of the Sun, by the universalisation, unification, and consolidation of authority, civil and religious.

Pursuing his researches through the ages, Trithemius was brought by rigid calculations to the month of November, 1879, as the epoch of the reign of Michael, and the foundation of a new universal kingdom. This kingdom, he foresaw, would be prepared by three and a half centuries of anguishes, and three and a half centuries of hopes, the former period having, as we may consider, its realisation in the dark ages of ignorance and superstition, and the latter in the subsequent period of intellectual awakening and inquiry. "We see then," says Eliphas Levi, writing in 1855, "that in twenty-four years, or 1879, there will be founded an universal empire, which will give peace to the world. This empire will be at once political and religious, and will give solution to all the problems which agitate our days, and will last 354⅓ years. This universal empire, being under the reign of the sun, will belong to those who hold the

keys of the East. And as these will belong to the nation which at that time takes the lead in intelligence and energy, such nation will have to undergo a crucifixion and martyrdom analogous to those of the Man-God. But whether dead or alive as a nation, its spirit will triumph, and all the peoples of the earth will follow its standard and recognise its supremacy."*

This nation the Abbé characteristically takes to be his own. And it is France which, according to his rendering of the prophecy, was destined to be in 1879 the possessor of the "Keys of the East;" that is, in his idea, the political master of India. It is likely enough, through the correspondence which subsists between the various planes of existence, that such a position should belong to the people in whom this prophecy—if fulfilled—will be realised, and that they will be politically the "Kings of the East." But, like its cognate phrase "Kings of the East," that of "Keys of the East" has an origin and signification which are profoundly mystical, and of which the Abbé, either ignorantly or designedly, has failed to take account. For the "East" referred to in it, is not the East in a sense physical at all; but is, as has been said, the interior and spiritual region of man's own system, the source and centre of his real life and light, his

* See Appendix, Note 2.

celestial or Divine part, the kingdom of heaven which is within. It is the development in man of the consciousness of this region within himself that is the supreme object of "magical" culture. And they who possess this consciousness, and know by actual experience the mysteries of this kingdom of the within, and they alone, are by virtue of such possession, the holders of the "Keys of the East," and entitled to be called "Kings of the East." As already intimated in our introductory section, it is our own country which is now the possessor of these "Keys," in this sense no less than in the other. This is a distinction, it may well be believed, which has been accorded to her in virtue of those characteristics—spiritual more than intellectual—which, widely differentiating her from her neighbour, have made her, in spite of manifold defects and shortcomings, the best existing exemplar among the nations of the dual spirit of humanity, and the faithful, albeit little intelligent, guardian of the Letter embodying the Christian mysteries. By her persistent cultivation of a conscience of right and wrong, of true and false, and by her endeavours, according to her light, everywhere to redress injustice and diffuse truth, and by her attachment to and preservation of the Bible,—England has shown herself to be the spiritual Israel of the Christian dispensation, the foremost representative among nations of the Soul of the

Planet. Combining, as her popular synonym with curious felicity implies, the tenderness of heart represented by the term *John*,—symbol for all time and in all lands expressly denotive of the woman-and-love-element in humanity—with the courage, force, and ponderousness of the bull, and hence comprising in herself the two opposite modes of the universal duality:—it can be no other than England who is destined to be the mother of that universal Empire which so long ago was announced to have its commencement at this period. An Empire will it be that is spiritual, however, rather than political, vast as will be the latter; and of which the citizens shall be the new humanity of the future, to be born, as forecast in "*The Perfect Way*," of the union already begun between Buddha and Christ.

Nor are there wanting to fit England for such a part the "crucifixion and martyrdom" anticipated for the people called to so exalted a destiny. For all who have the "ears to hear and eyes to see" beyond the surface, material and political, of things, recent years have shown her the exhibitor and the prey of a spirit which is at once that of a Caiaphas, a Judas, and a Pilate, under the influence of which she has suffered a martyrdom and crucifixion without parallel in her history, inasmuch as the fault itself has been moral, and the issue has been not merely physical suffering,

social distress, or material impoverishment, but moral debasement. These years have seen her, as never before, preferring temporary and shifting expedients to eternal and indefeasible principles of right; swayed by persons and words rather than by any sense of sympathy or justice; yielding to the noisy and importunate a heed denied to the patient and deserving; subordinating the welfare of country to the exigencies of party; disregarding pledges given or expectations encouraged; retreating, coward-like, from positions advisedly taken up, and in the hour of danger treacherously abandoning those who relied on her; repudiating her true principle expressed in her proper motto,—

"Parcere subjectis et debellare superbos,"—

by her arrogance to the weak, and subservience to the strong; and sowing and fostering sedition by stimulating among the members of her empire the growth of wills independent of and divergent from the central will of the whole, to the imminent risk of dissolution. [For, as with the body physical, so with the body politic; and as with the individual, so with the collective. "The secret of death is one. The body dies when the central will of the system

no longer binds in obedience the elements of its substance."*]

Nor is it upon individuals that England can cast the blame or the responsibility, much as individuals may have been implicated. For, that through which she has sunk and suffered has been her own besetting sin, for which individuals have afforded but the means of expression, and without which they would have been powerless for evil. They are but the agents, she is the principal. The betraying Judas, through whom the candidate for initiation into the highest and crowning mysteries fails and falls, does but represent the candidate's own weakness; and only when this is cast out can full regeneration be attained. The crucifixion and burial of her lower self duly accomplished, England—if indeed she be possessed of the Divine life—will, as the Messiah of nations, made perfect through suffering, which is *felt* experience, rise to a higher level of thought and action, and, so doing, will constitute, on a scale and in a degree never before presented, the manifestation to the world of the *national* possibilities of a redeemed humanity.†

* See the Hermetic definition "*Concerning the nature of sin.*" *The Perfect Way*, Appendix IV.

† See *The Perfect Way*, Appendix V., for the Hermetic definition "*Concerning the Redemption, and the share of Christ Jesus therein.*"

PART IV.

The Prophecies of the Great Pyramid, the Zodiac, and the Bible: their Origin and Basis.

For the modern world, which sees in astronomy only a science which is mathematical and physical, there is no perceptible connection between astronomy and prophecy, save as relates to the prevision of physical phenomena. For the ancients it was otherwise. For them, astronomy, like all other things, had a soul. This was astrology. And not only did they universally recognise a close connection as subsisting inevitably, from the very nature of things, between the apparent courses and relative positions of the heavenly bodies and the affairs of earth, but they credited the former with being the abodes, and even the bodies, of superior intelligences, of whose functions one is to influence the course of human affairs.

It is to the Magians of old that we must refer for the true origin alike of the sacred books of the various religions, and of the predictions which concern these latter days. At

once the theologians and scientists of their time, the Magians were able, as calculators of celestial cycles, to indicate the periods of probable change in respect of matters dependent upon stellar influences And they also possessed, in virtue of their mastery of the occult sciences, faculties and knowledges which enabled them to foretell the nature as well as the periods of the events which would make or mark the world's history even to a remote future. Thus combining spiritual with physical science, they were able to prophesy, and, as we propose to show, actually did prophesy, certain events which would occur upon the earth even in times so remote from their own as ours.

If, moreover, any value is to be placed on human experience and testimony, there is, accessible to human intercourse, a sphere of being at once interior and superior, wherein are preserved the records of all that takes place on the earth,—a sphere tenanted by Intelligences, to whom the nature and periods of the changes undergone by the race on the planet, and the laws which govern those changes, are as familiar as are the seasons of the year and the periods of the vegetable world to ourselves. And if we consider also that one of the chief ends of "magical" culture was to enable the individual to rise into communion with the

occupants of those exalted spheres,* it is no longer difficult to believe that, just as the processions of the vegetable kingdom can be surely prognosticated, so can those of the human kingdom. The spirit in man, moreover, does not cease to be spirit, nor does it lose necessarily its capacities of spiritual perception, by the mere fact of its investment with a material envelope. But all that is possible to the freed spirit, is possible also to the embodied.

Regarding the soul—whether individual or universal—as the supreme subject and object of culture, it was to the science of the soul that the Magians especially devoted themselves. And they called it the Hermetic Science because the soul, being interior, mystic, spiritual, belongs to a world hidden from the outer senses, and because of that world the opener and revealer is always Hermes, whose name signifies alike the Rock, and the hidden one, and who is the Angel of the Understanding. Hence the bestowal of this name on the greatest reputed master of this science, who for his exceeding eminence was called Trismegistus, the thrice greatest. He is said to have been king of Egypt. But if so, he was no less priest than king; no less prophet than priest; no less natural philosopher than

* See Appendix, Note 3.

prophet; no less theologian than natural philosopher; scarcely less Divine than human.

Whether or not a king in the ordinary sense, Hermes Trismegistus was assuredly a "King of the East," and that the greatest. And whether or not he was a king of Egypt in the ordinary sense, he was assuredly a king, and that the greatest, of that which, in the mystical sense, Egypt denotes. For in this, the scriptural sense, Egypt implies the Body, and has for its chief divinity Khemi or Cham, who are one with Canaan and Ham. Hence the significance of the so-called "curse" on Canaan,—"A servant of servants shall he be to his brethren;" an expression implying the subordination of the body to its fellow-elements, the mind, soul, and spirit. Hence also the terms, *Alchemy* and *Chemistry*, for the peculiarly Hermetic art of transmutation. And it was of the science of the body, with man's infinite capacities of evolution beyond the merely material, that Hermes was master.

Teaching, as does the Hermetic philosophy, that man contains within himself the seed of his own regeneration—a process which, culminating in the Christ, demonstrates by its achievement the essential Divinity of man—this philosophy regarded its initiates as candidates for Christhood. Of its mysteries Moses, as the Bible shows, was an adept. And it

was because he "esteemed the reproach of Christ," or pursuit of the spiritual perfectionment of the Hermetist, "above all the riches of Egypt," or gratifications of the body, that Moses instituted the fresh departure, in search of new and more favourable conditions, related in the story of the Exodus,—thus making that advance towards the perfect way which resulted in the manifestation of the Christ recognised by Christendom.

The Great Pyramid, then, no less than the spiritual portion of the Bible, was an Hermetic work, bulit for a special and unique purpose, its very site being determined by the same Divine appointment which controlled all the details of its construction. For Egypt was the rendezvous of the old-world religion, the "body" wherein the soul of the humanity of the West was to take substance and form,—being expressly selected even less for its natural fertility than for its central and commanding position between the Eastern and Western worlds.* Representing, as does Egypt especially, the function of generation, as shown in the symbolic form of its presiding genius the god Cham, Ham, or Khemi, thither, under Divine direction, the sacred mysteries had migrated, by way of Persia and Chaldæa, from the lofty plateaux of Thibet—a word identical with Thebes, and

* For the full significance of this position, see "Our inheritance in the Great Pyramid," Plate XX., by Professor Piazzi Smyth.

signifying an Ark,—to become in Egypt the spiritual centre of the new development of the mysteries of which the whole Western world would be overspread.

In virtue of their science, at once spiritual and physical, and the Divine illumination accorded them, the Hermetic Magians were able, as we have said, to discern the affinities subsisting between the heavenly bodies and the human soul, and to calculate and foretell their times and seasons. And on the basis of this correspondence were the dimensions, proportions, and arrangements generally of the Great Pyramid as their crowning symbol of the human kingdom, constructed, as had been ages before, the planisphere of the Zodiac.

For, as the Great Pyramid is a sacred Parable, or rather a Bible, or collection of sacred parables, written in stone, so the Zodiac is a Bible written on the stars, inasmuch as both of them deal, not with things material and transitory, but with the great purpose of creation, namely, the evolution and elaboration of the soul. And while the Pyramid symbolises the attainment of the full stature of the perfect Manhood, or "Christ" by means of the "crucifixion and burial" of the lower nature, the Zodiac symbolises the final divinisation of the individual through the purification and exaltation of the soul.

Possessing such knowledges, the Magians knew that the

human mind is subject to recurrent periods of retrogression and obscuration, after the manner of the day and the year, due to a lapse into materiality; that a time would come, therefore, when the Mysteries would be degraded by gross and idolatrous materialisations; and that, alike for their preservation and propagation, they would require a new migration, and transplantation into more favourable conditions.

Already had the declension in regard to the world gone far when the Pyramid was built, which appears to have been some two millenaries after the original "Fall," and some centuries after the second "Fall," that which, following the "Flood," is typified under the descent of the saved from Mount Ararat. And there were still over 600 years to elapse before the "Exodus," or next migration of the mysteries. And though the Hebrew period then to commence would last some fifteen and a half centuries, terminating in the great spiritual wave in which Christianity had its birth, there would yet remain a cycle of 1881 years to be accomplished before the true nature and significance of that event would be duly comprehended even by the Church founded thereon, and before the materialistic system, alike in the Church and in the world, would finally receive its death blow. It is thus that the index-measurements in the Pyramid represent, respectively,

the periods of 628, 1542, and 1881 years. And though constructed to serve as a place of initiation in the mysteries, it constitutes a prophecy of the various leading steps of the whole cycle, as well as of the crowning event, to occur at the termination of the latest period. There are, it may be here stated, reasons both physical and mystical which favour the belief that it was never actually used for initiations.

It is unnecessary to lay stress on the peculiar characteristics of the number 1881 itself; such as, that, as written in our numerals, it reads the same also backwards, and when inverted. More to the purpose is its apparent relation to the Apocalyptic 666—for $1 + 8 + 8 + 1 = 6 + 6 + 6$—in virtue of which it may also stand for the number of the "Beast," and of the "Man." This is, for the completion of the latter in his proper Divine image by the conquest of the former; man being fully man only when he has subdued his animal, and developed his spiritual, nature. As this is a result which, as shown in the Mosaic (and Hermetic) parable of the Creation, occurs only through the development and manifestation in him of the "Woman" or soul, these numbers denote also the renovation and exaltation of this essential element within him, and the consequent restoration from the "Fall," and removal of the "curse of Eve." The number 1881 therefore represents the conclusion of the six

millenaries, or "week-days," of man's spiritual creation; when the soul, at length purified, and having her intuition restored, is fitted to become the "Bride of the Spirit," and "mother" of the Man Regenerate,—a stage after which, as said in the Apocalypse, the Christ in him "comes quickly."

In relation to this number, and the degree in man's spiritual development denoted by it, as well as to the harmony, or rather identity, subsisting between the Pyramid and the Bible, it is not a little significant that the age of Abram, when divinely called to "Be perfect," was 99, which, multiplied by 19, the key number of the astronomical period known as the Metonic cycle, gives 1881.*

Coincident with the periods indicated in the Pyramid are certain conspicuous conjunctions of the planets. Of these one is calculated as occurring in Pisces, about B.C. 2580, or the time ascribed to the "Flood;" another at the Nativity of Christ; while the recent grand assembly of the planets in *Taurus* took place in the middle of 1881. The events specified are all of such first-rate importance, from the spiritual point of view, as to constitute precisely those which would receive the prominence assigned them in a fabric such as that of the Pyramid, constructed as it was by persons absorbed in things spiritual, and profoundly versed

* See Appendix, Note iv.

in the science of Correspondences. Their conceptions in these regards grew out of their recognition of an universal, inhering, conscious, living Substance, of which matter itself is but a mode, and of which all modes and individualisations whatsoever are but differentiations on the divers planes of its manifestation. That beliefs such as these should appear to the modern mind wholly preposterous is a fact which of itself both justifies the motive and fulfils the anticipation of the builders of the Pyramid. So densely over-materialised has that mind become, that it is unable to entertain a conception of an universe other than mechanical and chemical only.

It is precisely to the same obscuration of faculty that is due the readiness with which students of mythology persuade themselves that in finding the key to the symbolism of the mysteries in the phenomena of the heavens, they have found all, and that the ancients themselves saw no further, but simply worshipped the sun itself as the Supreme Divinity. Whereas the sun was, at least for all initiates of the mysteries, but the symbol of the soul, at once universal and individual, "the brightness of the glory and express image of the person" of God; and the religious system constructed after the solar phenomena was really a mode of worshipping Deity as Pure Power and Essential Being, and

therefore altogether spiritual. In order, however, to be able to appreciate the meaning and fitness of this system of symbology, it is necessary first to have comprehension of the being, nature, and ways of God and the soul. It is through their failure to attain to this knowledge that the would-be interpreters of the sacred mysteries of antiquity have failed so egregiously to find the master-key to them. "From without cometh no Divine revelation; but the secret of things is revealed from within." For, "the kingdom of heaven is within." Failing this, the interior light, we fail necessarily to discern the significance alike of the mysteries of religion and of the external world.

The very fact of the recognition at this time of the significance of the Great Pyramid and its kindred mystical monuments of the far past, constitutes a proof that "the end is at hand"—nay, has already come—of the system of things in which blindness so profound could prevail. Only in anticipation of precisely such a restoration of spiritual vision as that now being manifested, could Isaiah, evidently referring to the Pyramid, have said, "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof. And it shall be for a sign and for a witness to the Lord God of Hosts."*

* Is. xix. 19, 20. See also *The Perfect Way*, Lecture VIII., part 4.

Now, the land of Egypt is a triangle or delta, having for base a segment of a circle which radiates from the apex of the triangle. And as the Great Pyramid stands at this apex or centre, its site is at once "in the midst and at the border thereof."

While the prophecies of the Great Pyramid, or stone Bible, would thus appear to have been based upon the periods of the planets, and to indicate the precise termination of the old and inauguration of the new dispensation or era, the prophecies of the Scriptures, or written Bible, which point to 1878 as the closing year of prophetic time, would appear to be based upon the astronomical periods known as soli-lunar cycles. Such is the result of a rigorous investigation of the "days," "weeks," "months," "years," "millenaries," and other prophetic periods of Scripture; and notably of the 1260 and 2300 years of Daniel and the Apocalypse, as set forth in Mr. Guinness's well-known book, "The Approaching End of the Age," published in 1877.

The soli-lunar cycles are periods which harmonise different revolutions of the sun and moon by containing a certain definite number of each without fraction or remainder; and the prophetic periods just enumerated are, the author maintains, now proved to be natural astro-

nomical cycles of singular accuracy and beauty, which were unknown to the moderns until the middle of the last century, when they were discovered anew by a Swiss astronomer, M. de Cheseaux, *who found them by means of the prophecies themselves.*

Mr. Guinness gives an elaborate, yet clear and concise, account, with illustrative tables and diagrams, of these cycles, and their application to the solution of this great problem. And he shows, as it seems conclusively, that 1878 was to be the termination of the record—when *prophetic* "time shall be no more"—and the eve of that seventh millennial "day" which is to witness the accomplishment of man's spiritual evolution for the current "week" of his creation; the entire period being that of which the beginning was the culmination of the Edenic Church, or first attainment by humanity to the perfectionment of the Hermetic mysteries.

The cycles in question are of four kinds, harmonising respectively, 1, the solar day and year; 2, the solar year and lunar month; 3, the solar day and lunar month; and, 4, the day, month, and year. Three hundred and fifteen is a cycle of the second kind, and is one-fourth of the 1260 years of Daniel and the Apocalypse, showing this to be a soli-lunar cycle. Of this great cycle the smallest integer,

or "day," is thirty-three years, seven months, seven days (the sun in this time gaining on the moon one solar year). It is the period computed to be that of the life of Christ. The "month" is 1007 years 7 months (the actual periods not being absolutely exact); and the "year" is seven of these "months" or millenaries.

The historical coincidences adduced by Mr. Guinness in support of his view are no less striking than the astronomical, even where we may consider that he has not reached the full measure of the application of the predictions, but has rested content with significations which are local and accidental, instead of seeking on to the universal and essential. Otherwise, rather than manifest what cannot but be regarded as a sectarian bias, by finding the ultimate expression of "Antichrist," "the Man of Sin," and "that Wicked One," in the Pope and the Papacy, he would have traced it to the materialistic and idolatrous tendency which has *everywhere* so fatally affected both Church and world; and to the humanity at large, which, ignoring God and the soul, has built itself up after an image the very reverse of Divine. Similarly, instead of recognising the "false prophet" in Islamism only, he would have discerned him in the tendency, everywhere operative, which leads man to substitute the lower, or—to use a term derived from occult

science—*astral*, elements in the human system, as the regulators of faith and practice, for those higher elements, the soul and spirit, which, being celestial, alone are the true guides.

It is, nevertheless, the fact that the time foretold for the consummation of these spiritual revolutions has witnessed their partial corresponding phenomenal manifestations, in the loss, first, by the Papacy of its temporal power, and secondly, by the Ottoman Empire of its independence. These, and other like events, have at least served as indexes to the true interpretation of the prophetic periods.

PART V.

PROPHETIC CONDITIONS OF THE END.

POTENT as are the proofs from history and astronomy that the true key to the prophetic dates has at length been found, the proof from the conditions assigned as those under which the anticipated catastrophe would occur, is no less conclusive. And if, as is actually the fact, it is only in virtue of the knowledges newly recovered that it is possible to speak with any degree of positiveness on the point, so far from this circumstance weakening our case, it really serves to strengthen it by showing that we are now, in virtue of such restoration, actually living under conditions altogether new in respect of the knowledge of things spiritual. In the absence of a key, such as is now provided, to the mystical terms in which the prophecies are couched, it would be vain to pronounce upon the fulfilment of the prophecies. Not comprehending the nature of the event predicted, it is impossible to determine upon the fulfilment of the pre-

diction. Hence the failure of all previous attempts at interpretation. The very terms in which the prophecies are couched, were misunderstood, as well also as were both the method and nature of revelation. Hence it is necessary, before proceeding to show the application of the prophecies, to give some explanation of the method followed in them.

In regard alike to sacred prophecy and sacred doctrine, or dogma, it has always been the wont to wrap them in language which, in being symbolical, conceals rather than reveals their true meaning. In its mystical and non-historical method, the Bible, as already said, is like the records of the land in which it took its rise, hieroglyphic, describing things spiritual in terms derived from things physical. It is thus a series of parables which have reference, not to objects or persons, though using the names of these, but to principles and processes purely spiritual, just as in the hieroglyphic writings of the Egyptians, which, consisting of animals and other material objects, referred not to these themselves, but to certain things they were chosen to denote.

The rule to be observed then, in the interpretation of the mystical Scriptures—and a very large proportion, even of those which are usually accounted historical, is purely mys-

tical—the rule is, that all that is true in them is spiritual, and that no interpretation is correct which seems to bear a physical meaning. If it seem to us to have a material signification, we have not yet understood it. That in it which is true is for spirit alone. This is because Religion, with which alone such Scriptures have concern, is addressed, not to the boidly sense, or reason, but to the soul; and bears relation, not to physical phenomena, or to historical facts, but to spiritual realities. And to regard them otherwise, by according to the letter or form the respect due exclusively to the spiritual reality, and thus to materialise what is spiritual, is to commit idolatry.*

Following this rule,we find that in speaking of the World and its end, the Bible means in no sense the physical planet, but the system or order of things established by man upon principles the reverse of Divine, and incapable, therefore, of endurance, since it contains within itself the seed of its own destruction. Saturn, who is Time, is thus represented as devouring his own children, namely, all those things which, being born only of Time, have in them no Divine element of perpetuity. Marcus Aurelius, the Stoic,

* See *The Perfect Way*, Appendix I. "*Concerning the Interpretation of Scripture*," also Lecture I., part 2.

speaks of the existing order of things in terms similar to those of the Bible, calling it "that great city, the World." And that of which the end, or at least the death-blow, was announced for this juncture, is the system hitherto prevailing, alike in the Church and in the world, which is based upon the preference for form over substance, appearance over reality, body over soul, matter over spirit, the symbol over the signification—a preference, the indulgence of which has materialised the race to the almost total obscuration of its spiritual perceptions.

Precisely the same illumination by which the prophets of old were enabled to foretell both the fact and the time of such a declension and materialisation of the race, enabled them with equal confidence to foretell also the fact and period of the race's restoration. The human spirit, being essentially Divine, would, they knew, refuse to acquiesce in what would be tantamount to its own extinction, and would make effectual protest against it.

This protest, they knew also, could be rendered only by means of a new manifestation of itself by that Spirit,—a manifestation which would compel on the part of mankind such recognition as would ultimately raise its spiritual consciousness to a level exceeding that ever before attained, save by the most advanced of its individual members.

It was on the strength of no mere surmise or opinion that they thus uttered themselves. The prophet does not guess or infer. Nor even when in trance, and cut off from the consciousness of his outer self, does he speak mechanically and as an automaton; but his inner man knows and sees as necessary truth that which he says,—knows and sees, that is, by direct perception and recollection of his own soul, under the Divine impulsion and illumination of the Spirit. And in proportion as his soul is pure and his love is strong, he comes into union with the World-Soul, and makes its knowledges his own. Such is Intuition. The philosophy, wholly materialistic, of the day, when it has proved to its own satisfaction that there is no avenue to the mind but by the senses, and no knowledge but by experience, rejoices to think that it has thereby for ever got rid of the soul and the intuition. But, as is the wont with that philosophy, even where its facts are true, its conclusions are apt to be false. And they are so in this instance. For the soul itself also has its own senses, and learns by experience; and intuition is the experience of the soul, and inborn with the man, to be given forth to him as his deserts may entitle him and his needs require. And the prophet is one in whom the soul is enabled to recover and communicate of its percep-

tions and recollections, and who is divinely impelled to utter them forth for the world's instruction.*

Besides the method, it is necessary to explain also the terminology, of prophecy, at least so far as concerns the Biblical or Hermetic school, with which alone we are now occupied. Regarding Humanity as the manifestation of one and the self-same Divine spirit, and seeing, therefore, in the universe nothing but Humanity, distributed over various planes and subsisting under various modes of differentiation and degrees of elaboration; and, moreover, discerning everywhere the presence of a dualism corresponding to that of the sexes;—this school employed the term *man* to denote the centrifugal, masculine, intellectual, and force element generally, whether of body, mind, or spirit; and the term *woman* to denote the centripetal, intuitional, feminine, and love element. And they taught also that only by the equilibrium and harmonious co-operation of these two principles or modes of its original unity, could any system duly complete its trinity, and either attain its manifestation or preserve its stability.

On applying to the Scriptures the light of this expla-

* See "The Perfect Way," Lecture I, Part 1, 6-19; also Appendix III., Part 1, "*Concerning prophesying*," showing wherein the prophet differs from the "medium."

nation, the obscurity in which they have been previously enshrouded for us becomes dispelled, and we find ourselves, like Isaac at Lahai-roi, "resting beside the well of clear vision." For then the meaning and unity of the mystical Scriptures, from Genesis to the Apocalypse, become manifest, and we are able to see plainly that which they are designed to set forth, to be no other than the history of the Soul, at once individual, collective, and cosmic; and this, under the designation of the woman, or feminine element of existence, in process of her manifestation in Humanity. Recognising this irrefutable fact, we perceive that what the Bible, in common with all ancient mysticism, terms the Fall, and ascribes to a woman—so far from implying blame to that sex, or to any member of it—does not refer at all to a person, but means simply the descent of Soul, generally or individually, into matter, her loss thereby of her intuition of Spirit—her proper lord—and her consequent subjection to the bodily elements; and that what is termed the Redemption, is the Soul's purification from matter, her recovery of her intuition of Spirit, and her production, finally, of a humanity "made perfect through suffering," and become divine through its ascent with her, to her original condition of purity.

For, as by following a centrifugal direction, the Soul tends

outwards and downwards to matter, so by following a centripetal direction, which alone, properly, is hers, the Soul tends inwards and upwards until she finds and learns to know God who is the immediate life and substance of the Soul. And, as by following a centrifugal direction the man tends outwards and downwards to negation and the void; so by following a centripetal direction the man tends inwards and upwards until he finds and learns to know his Soul, who is his life and substance, and, through her, God, the central and true Self of his system. Attaining to such perception, he recognises as occurring within himself, and independently of all others, the entire process of Creation, Fall, and Redemption, precisely as symbolised under manifold parables in all Bibles. And thus he comes to know positively through his own experience that the Salvation which the churches, sunk in materialism, represent as coming from without, as due to physical means, and as being of "free grace," really occurs within, and is at once altogether independent of exterior or historical events, and dependent upon his own voluntary co-operation with the Spirit within him, which is ever striving, as the Apostle says, "with groans which cannot be uttered," to enable him to "work out hsi own salvation."

Having described the prophet, and explained his method

of procedure and system of expression, we come to treat of the prophecy itself with which we are specially concerned. This is manifold, recurring frequently in the Scriptures, both old and new, presented under many forms, but having always the same meaning, and applying equally to the individual, the collective, and the universal. For, in respect of all these three, "there is one Law, and He that worketh is One." And the end to be attained of all is also one; and is ever that which, in Hermetic language, is termed the Great Work,—the Redemption, that is, of spirit from matter. And it occurs, first, in the individual; next, in the congregation of the Elect, the true Israel, or Church,—a body which consists of all seekers after Perfection; and, finally, in the Universe. And, wherever occurring, it is the catastrophe mystically termed "the conflagration of all things." For fire is the analogue of Spirit; and all things are finally resolved into Spirit, of which matter itself is but a transient mode.

The typical prophecy of the "end,"—that which resumes and includes all others having the same import—is the prophecy uttered by Daniel, and repeated and reinforced by Jesus. In it the special "sign of the end" is the spectacle of the "abomination of desolation"—or, "that maketh desolate" —"standing in the holy place." As was to be expected from

the materialising tendency dominant in the Church no less than in the world, the "holy place" in question has been shorn of its true and spiritual signification and invested with one entirely material, and referred accordingly to the Temple at Jerusalem,—the "abomination" being taken to denote the erection therein of an idolatrous image by the Romans. Now, however apt things spiritual may be to find for themselves a material expression, it is, as just stated, never the material expression which is the real thing intended; and to find this we must seek further. Granted that in this prophecy a temple is intended as the subject and scene of the anticipated desecration, and that the Temple at Jerusalem was, for those immediately addressed, the most sacred of all such edifices,—we have still to seek for the reality of which even that Temple is a perishable type, and from the inherent divinity of which it derives its sanctity. On this point the Scriptures are not silent or even obscure. They tell of "a temple not made with hands, eternal in the heavens," and they speak of man as a "temple of the living God." Now, as already said, this last term "God" denoted for all initiates of sacred mysteries not alone the universal Divinity subsisting exteriorly to man, but also that Divine Life within the man whereby, when pure from defilement of matter, the soul is informed and animated. Consisting of

the Divine Substance, and pervaded by the Divine Spirit, the soul, *polarising* inwards, becomes, as expressed in the Christian formulas, "mother of God" in the man; since, by means of her, God, the abstract and universally diffused personality, becomes God, a concrete and individualised personality, and, therein, amenable to cognition by the interior sense.

It is, then, the human soul, in which God thus dwells, that is the true temple, "not made with hands, eternal in the heavens" of man's own celestial part; and the true "holy place" is the place of God in the soul. And to set up therein the "abomination of desolation" is to substitute Matter for the Divine uncreated Essence, and thereby deprive humanity of its spiritual light and life, making existence a waste and void, a very "abomination of desolation."

Is it necessary to point the application? In this our age —so-called scientific—humanity has, for the first time in the world's history, become so densely materialised, that, as represented by its foremost recognised intellects, it has deliberately pronounced against the idea both of God and of the soul; and, declaring all things to be but mechanical or chemical, has exalted Matter as the sole Being, one and supreme, and made the limitations of Matter the measure of the potentialities of man. "Science," a recent leading

member of this school—arrogating the term to the knowledge of things physical only, as if there were no "exact knowledge" of aught else—was wont to declare with satisfaction, "science has demonstrated for us scientists the non-being of God and the soul; and soon the whole world will have abandoned altogether the notion of either." Such a condition of mind denotes the complete immergence of the soul in matter, with the total obscuration of the intuition. And upon this basis all teaching has been re-constructed in every school of science in the world, with the avowed purpose of building up the mankind of the future, not in man's proper Divine image, but in its exact opposite. For it is the image of "that Wicked One" "the Man of Sin," made in the likeness of the not-God, recognising matter only, and having therefore no aspirations beyond the body, but realising exactly that system of *denial* of spirit, and idolatry of matter, which in the Apocalypse is entitled the "Beast," and represented as the issue of the dragon of the "bottomless pit" of man's lower nature.

And if we would seek in the outcome of the system which has now, thank God, culminated to its fall, a symbol and token denotive of its character, we have it in the practice which modern science exalts and modern society permits as a legitimate method of research,—even the churches

called Christian refraining from any word of condemnation. The torture-chamber of the vivisector marks the lowest depth to which mankind has fallen or can fall. For, in representing the negation alike of head and heart, of intelligence and moral conscience, and of every Divine element in humanity, in short of all that makes man, in any high and true sense, and the exaltation, in their place, of selfishness, cruelty, and cowardice as the rules of life,—it represents the extinction of humanity itself.

The epithet by which Jesus stigmatised the "generation," or age, whose end he was foretelling,—the epithet "adulterous," now finds ready explanation. The soul's allegiance is due, not to matter or the body, but to the spirit; and her submission to the lower element involves an infidelity to her legitimate spouse. Wherefore, the term "adulterous," as thus used, implies that renunciation of spirit and reality, and worship of form and appearance, which constitute, at once, materialism and idolatry. Wherever this occurs, the recognition of any ideal of perfection is always sacrificed to the gratification of the lower nature. Hence the description in the Apocalypse of the existing system of the world as "that great city where the Lord is crucified." With the ideal rejected and crucified by priest and ruler, and the "two witnesses" for God—namely, the Intellect and

the Intuition, when duly perfected and united—"cast out and slain" in its streets; "Barabbas," or the base and sensual, is preferred. Nevertheless, it is, as we are assured, by the rising again of these witnesses in our time, and their "ascension into heaven," or reinstatement in man's mental system, that the "end" is to be accomplished.

The prophecy of Daniel concludes with a charge to "shut up the words and seal the book to the time of the end." The power to open the book—that is, to interpret its meaning—is in itself, therefore, a token of the arrival of the end in question. The like rule would seem to have been observed in regard to the Great Pyramid and its prophetic import. Built, not for actual use, but for a perpetual sign, it was, there is good reason to believe, immediately on its completion, "shut up and sealed," and this "to the time of the end." For it is only on the very eve of that end, as we understand it, that its entrance has been found, an examination made, and its signification ascertained.

Not only do the dates and general conditions predicted as those of the end exactly coincide with the fact, but details even of the most marked peculiarity may equally be shown to have received their due fulfilment. The particulars, however, cannot be given now or here. It will suffice to state that the events described as the advent of Michael and

his angels, announced by Daniel and in the Apocalypse, a nd re-affirmed by Trithemius for this very period: the Avâtar of the "angels" of Daniel and John themselves; and the 'return of the Gods," including "Astræa,"—all actually occurred at the times appointed, namely, between the years 1876 and 1881; while the results of the illumination vouchsafed during that period in consequence of such advents, were first promulgated in the summer of that year, and were published, in the following winter, in *The Perfect Way*, that time being the earliest opportunity afforded, and one altogether irrespective of any human contrivance.

PART VI.

THE NEW ERA.

THE prophecies under consideration not only foretell an end, they announce also a beginning. And as the character of this incoming era is specified no less clearly than that of the outgoing, they afford a double index whereby to recognise the period of their fulfilment.

We are told also that while the new era would commence in the midst of a general disruption of society in all its departments, social, political, moral, and religious, such as is now plainly occurring, it would not at first be of a character to attract general observation, but on the contrary would be imperceptible to all but the few specially qualified to discern it. Thus it is said, "the kingdom of God cometh not with observation," but quietly, and when least looked for of the generality, "as a thief in the night," treading noiselessly in the darkness, while the household is wrapt in slumber. For only the "Magians," or few highly-trained wise, on the one hand; and on the other, those who, being born spiritual and

mystic, are by their natures seekers after God and God's righteousness, and who accordingly "watch," like shepherds, "the flocks" of their own pure hearts and high aspirations—only these know the precise time and place of the birth of a new and better era of humanity, catch the angelic strains of its annunciation, and behold, "beautiful upon the mountains" of their own spiritual elevation, "the feet of the messengers" thereof, in the advancing rays of the coming day.

For an event such as this always "comes in humility." It is at first insignificant, "as a grain of mustard seed," or "a little leaven." And it is born underground, at night, or "in a cave," like the sun, which, at the turning-point which ushers in a new day or year, is directly beneath the earth—fitting symbol of the soul buried in Matter. And, driven from the presence of men, it finds refuge among the animals, to be cradled, as it were, in a manger. It comes, too, like Eve, the soul of the man, whose first appearance to complete him in his proper Divine image is always made when the Adam, his earthy and merely intellectual part, is lulled "in deep sleep." And always is the world heedless of its imminent approach, as when Noah, the seer, gave his warning in vain, and prepared for himself his ark of refuge.

Between the present crisis of the world, and the two

instances last referred to, and especially the latter, there is a correspondence of the closest kind. The story of the creation is a parable of the attainment by man of his spiritual consciousness,—whether individually or collectively —and therein of his true majority and manhood, as the crowning point of a long course of evolution from the lowest upwards; a course during which, as he had attained no such consciousness before, he had undergone no declension or "fall." Here the *fixation* of the soul and the advent of the intuition are symbolised as the creation, or manifestation, of the "Woman."

The parable of the Flood, on the other hand, points rather both to a fall and a recovery, for it describes at once the destruction of a "world," or system of civilisation, become altogether materialistic, and its replacement by a restoration of faith, both processes being due to the operation of the intuition. And so exactly do the periods referred to correspond, that the account given of one applies equally to the other. In both cases the earth, to its loftiest places—that is, the most highly trained intellects of the time—is overspread by materialism, with all its foul resultants in thought, speech, and conduct. The flood comes, and, submerging these highest places, sweeps away the prevailing wickedness. For, the flood is not the wicked-

ness itself, but that which destroys it, and bears the righteous few unharmed on its bosom.

That which ever accomplishes this, and which alone can accomplish it, is a new and overwhelming influx of the soul and her intuition of God. The flood, then, is the Soul, Maria, the Sea, the spiritual substance of all things, and at once mother, daughter, and spouse of the universal animating Spirit. She is the all-pervading, mystic water which washes away sin; and is about to purify—nay, has already begun to purify—the world now, as she purified it then. And she still bears on her bosom the Ark, or human kingdom, with its four elements, body, mind, soul, and spirit, denoted by the three sons of Noah and their father, the Supreme *Nous*, whose family of seven Persons or Principles comprises at once the whole human and the whole Divine nature;—the "wives," standing for spiritual activities related to their respective consorts, or states.* And of these, as then, will "the whole earth be overspread" with the knowledge of the Divine truth, concerning the nature at once of God and man.

And, here we may for a moment stop to observe, it is always through these Seven that the Supreme *Nous* or Mind, operates,

* Concerning the manifoldness of the Scripture Symbology, see *The Perfect Way*, Lecture VII., part 1.

whether to create, or to re-create, which is to redeem. It is they through whom—as in Genesis i., 26—Deity declares its intention of making man in its own Divine image; that is, at once twofold, in being spiritually "male and female;" and sevenfold, in manifestation of the Seven Spirits of God, or Principles, which together comprise all perfection;—a design assuredly not fulfilled in the creation of man physical merely, or even intellectual and moral. It is the pinnacle of this perfection which is typified in the Bible as Mount Ararat, and is called by the Buddhists *Arahat*, the path to which is by their "eight-fold perfect way." And it is reached only when the "mount of regeneration" has been ascended to the summit, or the "new birth of water and the spirit" has been experienced. And it is to the same Divine Seven —enumerated, as we have seen, under their representative planets, or angels, in the prophecy of Trithemius—that the seven prismatic rays of the rainbow correspond, the bow itself being another type of the soul, or feminine principle, the *arc* or *arché*, and a symbol at once of the sevenfold Divine nature, and of the perpetual presence of the Divine Spirit in the soul and substance of all things. And for yet another celestial token in the physical heavens, we have for Supreme the pole-star, and for the Elohim the car of seven stars which, revolving round it, point ever to it.

No doubt, too, that now, as then, after the ascension will come a declension; that as with the pair of Eden, after the rise will come a fall; and as also with the tenants of the ark, the world, unable to maintain in perpetuity such unwonted spiritual elevation, will some day come down the mount it is already ascending, and return to a lower level of thought and life. Yet hardly to one so low as that on which it at present stands. For, *Humanity remembers;* and the circle of life never returns exactly to itself, but, as a spiral, to a plane in advance of the commencement of the former round. For thus only is evolution possible. Wherefore evolution itself involves an Ego which persists and remembers, and this alike for the individual, the race, the planet, the system, and the universe. And now that the Gospel of Interpretation has come, bringing the truth which is to make us free, mankind can no more be terrified or cajoled into mistaking the form for the reality, and accepting the "stones" of unintelligible dogmas for the true "bread" of life. Now, the true bread of life is that doctrine which by reconciling the intellect with the intuition, alone finds entrance into the understanding.

Is it said that the illumination has come too late; that the patient is past recovery; that the "mountain" of

materiality which is overwhelming the world is beyond the power of any faith to remove? Nature has an encouraging word about this also. It is always in the darkness and cold of the night and of the winter, that the day and the year are re-born. True, this age is witnessing the darkest night, the severest winter-solstice, which the soul of man has ever known. But the dawn of a new and better time is not the less sure, though few have heart left to hope for it, and the mists and clouds may long hide the sun from view even after it is above the horizon. Thus is Nature herself a perpetual witness of the truth of that which we are declaring, and a glass to mirror the ways of God with man.

Besides, have we not also in the very changes now occurring in the social system of our own land, a sure prophecy and pledge of precisely such a new manifestation of the soul as that which we have just described? Has not the secular position of woman with us been completely revolutionised by the laws lately passed, and this in the very first year after the fateful year 1881, and while the Parliamentary "Adam" slumbered, and knew not what he was doing? And the woman, as we have seen, is the type of the soul; so that her social advancement may well serve as a prognostic of the soul's rehabilitation and restoration to her

proper place, to be no longer the chattel and slave, but the partner and guide, of the man. And, as if expressly to reinforce the obvious inference from this coincidence, the very first place to accord full recognition to the claims of woman, has been the little isle called of *Man*, an event which was consummated by its legislature in 1881. Now, as has been shown, it is always by his recognition, appreciation, and exaltation of the "woman," alike on the plane physical and the plane spiritual, that man attains manhood, and becomes truly Man, and the "Beast" in him is subdued.

And, to turn to another plane, what more fitting or suggestive symbol of the new spiritual illumination to occur in 1881, than the Electric Light, of which that year witnessed the introduction?

Does it not, indeed, appear as if there were about us Influences no less condescending than potent,—no less playful than wise,—who, while striving to accomplish our salvation in spite of ourselves, yet have consideration for our dulness, and devise startling coincidences to catch our attention?

PART VII.

CONCLUSION.

THE Age, or System, whose doom is thus declared, being what it is — at once agnostic, atheistic, pessimistic, and materialistic; an age that makes the body and form all, and the spirit and reality nothing; and an age, therefore, "wholly given to idolatry,"—it remains to consider, first, of what nature must be the event that will constitute its death-blow, and so ensure its termination, and at the same time replace it by a successor of the kind predicted; and secondly, how far the system recovered fulfils the conditions requisite to accomplish such results. This is to say—positing materialism as the Apocalyptic dragon, how far does the doctrine of *The Perfect Way* enact towards it the part of the destroying St. Michael, and thus accomplish the prophecies?

In order to destroy materialism, it is necessary to demolish the materialistic hypothesis, by demonstrating its falsehood. What then, it must be asked, is it precisely

that would constitute such a demonstration? Obviously, a positive proof of the spiritual nature of existence.* What is essential to such a proof? Obviously a demonstration either of the being of God, or of the reality and immortality of the soul.

But here the question arises—even supposing God and the soul to be; is the fact susceptible of demonstration? The reply to this question can be rendered only by the aid of particular knowledge, and it is as follows:—The demonstration of the being both of God and of the soul is possible; but that of the former only through the latter. This is to say,—while the being and immortality of the soul can be demonstrated to the mind directly, the being of God can be demonstrated only mediately through the soul; since God is cognisable only in and by the soul. From which it arises that while the knowledge of God is, by its nature, particular and of the individual, the knowledge of the soul is capable of demonstration to all.

There are quarters in which it is claimed and confidently believed that the soul's existence and immortality have already, in recent years, and for millions of persons, been amply demonstrated by the phenomena of "Spiritualism."

* Using the term existence, as hitherto, in its conventional sense, and not in its special sense as distinguished from Being.

This belief, however, is based on an error. "Spiritualism," it is true, is a movement having a basis in reality; and a movement, too, of which the importance to, and influence upon, the thought, science, and religion of the future can hardly be exaggerated. Indeed, as a preliminary to the discomfiture of materialism, especially in its grosser manifestations, "spiritualism" was indispensable. For it was necessary, first of all, to restore the vanished belief in the existence and accessibility of an order of beings at once immaterial, personal, intelligent, and impalpable to the ordinary senses. But such restoration of belief, or rather, of knowledge, is preliminary only, and introductory to that true spirituality which involves the knowledge of God and the soul, and of the relations of one to the other. This latter knowledge is as the firm land to reach which the sea of the former must be crossed; or as the final Land of Promise, to reach which the wilderness must be painfully traversed.

Now, the limitations of "spiritualism" are manifold. And they consist in the fact, first, that the apparition of departed persons is, in reality, not a manifestation of the true soul of such persons, but only of that which, being intermediate between the body and the soul, is neither body nor soul, but partakes in a measure of

the nature of both. It is, thus, a phantom, capable, indeed, of surviving the body and of manifesting certain characteristics of the person to whom it has belonged; but it neither is that person in his true essence, nor is it necessarily still in connection with that person, inasmuch as the phantom is no more capable than the body of permanently retaining the soul within it. And even when it does retain the soul, it is only because the soul is too weak, or too heavily weighted by materiality, to be able to quit it. It may, nevertheless, in cases special and rare, act as a medium of communication between a living person and a departed soul. Besides, not only are the dead frequently personated by phantoms other than their own; but they are frequently personated by magnetic apparitions which emanate from the living, to whom they appear and act as real and separate personalities.

Secondly, no appearance after death can prove more than that there is something which survives the body *for a time.* Students of "occultism," familiar with such phenomena, and who for the most part believe that they represent all that survives the body, are generally agreed that they do so but for a limited period, and that with them the individual perishes altogether.

Thirdly, and lastly: "spiritualism" fails entirely, and

necessarily from the nature of the case,* to afford positive or scientific knowledge concerning the higher objects of spiritual cognition, such as the nature of God and the soul, and the origin and destiny of man. Representing only intercourse held with "spirits" extraneous to himself, and by reason of their condition bound to the lower spheres only of the supersensuous world, "spiritualism" can, at its best but reflect and magnify that which is already in those lower spheres, and can in no wise yield the fruits of the spheres celestial. For "the kingdom of heaven is within," and "from without cometh no Divine revelation." A man does not know a thing because he is told it; he must see it for himself. Hence, "the Spirit that informeth is the Spirit of the prophet himself." This is a truth which the "spiritualist" has yet to recognise; and one which he cannot find until he has transcended his present method.

Such being the case, it is evident that something else than the experiences of the occultist and the spiritualist is necessary to demonstrate the being of a permanent and divine Ego, whether in the universe or in man; and thereby to supply that perfect system of thought and rule of life for lack of which the world is perishing,—the system which alone will enable man to make of himself the best that he

* See *The Perfect Way*, Lecture III., part 2.

has it in him to be, and, so, to turn his existence to the best possible account.

That which is necessary to the demonstration required, is a proof of identity and continuity in regard to the soul, similar to that which is afforded by the body. This is to say that in order for us to have assurance of the persistence of the soul through all changes of form and condition, it is necessary to recover its recollections of its own remote past. It is only by means of our bodily memory that we know we have lived before the present moment. And it is only by means of our spiritual memory that we can know that our souls have lived before our present lives, and may therefore look with confidence to a continued life after the death of the body. If, in support of its claim to have thus pre-existed, a soul shows itself to be possessed of knowledges unattainable otherwise than through such recollection, the demonstration required is afforded, and the problem is satisfactorily solved.

The notion that the soul of any person has pre-existed his present body as a conscient entity; that it has already lived many lives, animating and informing many different personalities on the earth or elsewhere; that it is possible while yet in the body to recall and communicate the recollections of its remotest experiences, and so to live

as to become in a high degree accessible to information from such a source,—all these are ideas which, to a generation so over-materialised as to deny the existence of any soul at all, are necessarily strange and even grotesque. But they were, nevertheless, not only familiar to the pre-Christian world, but implicitly accepted by it as the basis of all its great religio-philosophical systems, and even formed a component part of the original Christianity, as shown alike by the Bible and by numerous historical evidences.*

It is, moreover, the sole adequate explanation ever offered of such familiar phenomena of our own daily experience, as the differences of form, character, faculty, and condition subsisting between children of the same parents, identically bred, reared, and educated; and the existence in us of preferences and sentiments due manifestly to pre-natal tendencies. It, is moreover, the only hypothesis which vindicates the Divine justice in regard to the inequalities of human condition.

The positive re-assertion in *The Perfect Way* of the doctrine of the persistence and progression of the soul, and of the possibility of recovering while still in the body our recollections of the past, does not, however, rest exclusively

* As see *The Perfect Way*, Lecture I., part i., 39, 40.

upon a conviction of its fitness or probability, or upon statements regarded as authoritative. It has the confirmation of living, personal experiences, occurring over many years, and so manifold, distinct, and in every respect decisive, as to exclude absolutely any other explanation; precisely as the recollection a person may possess of any occurrence in his present life, forbids him to ascribe his impressions of it to a cause other than that of his own actual experience.

It is not, however, intended herein to assert that the recollections of the soul relate to the accidentals and circumstantials of the physical plane. The memory of the soul is, of course, the memory of essentials, and displays itself in a knowledge of principles, while that of the "earthly" mind, renewed at each birth, concerns itself with events and accessories.

Both history and present experience show that the method by which spiritual or essential things are opened to us is, commonly, *hieroglyphic*, or pictorial. Such is, pre-eminently the method of the Bible, and of all high poetry—as the immediate product of the intuitional or inspirational faculty —because these are specially addressed to and concerned with the soul, which, being the *seer* of the human kingdom, apprehends truth by means, not of argument, but of vision.

Thus it is not merely by the suggestion, abnormally vivid, of ideas, that the man who comes into intimate relations with his soul is instructed; but in pictures actually beheld, and in words actually heard or read, by the interior sense, involving, ofttimes, vivid presentations of scenes and personages in spiritual affinity with the essentials or principles concerned.

And, inasmuch as the source of such knowledge is not the intellect or bodily sense, nor any extraneous wayfaring spirit, but the very own spirit of the man himself, and its perceptions and recollections at once of the ways of the soul in the world, and of God in the soul; and as this, too, is not unfrequently imparted in sleep, the recipient can appreciate as can no other the significance of the expression in Scripture, in its true reading, "He giveth to His beloved in sleep."

And this knowledge also is his: that though by the world around him ignored, or derided as a visionary, a mystic, or even as a madman, he alone is whole-minded, inasmuch as he alone to intellect adds intuition; and can claim to represent humanity in its integrity, inasmuch as he alone to the "man" adds the "woman," in that he has the consciousness that is of the soul as well as that which is of the mind. And knowing this of himself, he can smile at the gibes

of his detractors as at the freaks of rudimentaries, and wait patiently their time of maturity, when his present stand-point shall be theirs also.*

He alone, too, as he well knows, can fairly claim in their true sense those noblest of human titles, Experimental Philosopher, Free-Thinker, Free-Liver. For, in his quest of perfection alike in Knowing, Doing, and Being, he has not shrunk from painful experimentation upon the sole legitimate subject of such experimentation, his own self. Nor has he, like those who usurp the name of Free-thinker, restricted his thoughts to a single direction, and that the outward, which leads but to matter and negation; but has impelled it freely in all directions, inwardly as well as outwardly, from circumference to centre, from appearance to reality, from matter to spirit, from Nature to God.

Nor has he, again,—like those who, boasting themselves free-livers, have been the veriest slaves to custom and bodily appetite—suffered aught to withdraw him from the perfect ideal he has set before him; but has manfully endured to the end, until, wholly lifted up above the earth, his ideal has drawn him up after it, enabling him to prove in his own person that of the Perfect Way thus followed the end is the Finding of Christ within himself,—thus finding whom he

* See Appendix, Note v.

is content, for he knows, as does no other, how supremely well is life worth living.

A "positive philosopher," he affirms, only on the strength of his own experience,—experience, too, not limited to a single brief life, or a single sphere of existence, and this the outermost and lowest; but gathered over an illimitable range of years, and in every sphere of man's manifold nature, from the outermost and lowest to the innermost and highest.

And with all this he claims but to be a follower of Common Sense. But not as the world defines it. For the world takes the form for the man, and—ignoring the qualities—calls that common sense which represents those who are men in form only. For him, on the contrary, that is not common sense which represents the agreement of the generality. Seeing in men and women at large, no realised humanity, but only humanity in the making or marring, he seeks beyond these for the common sense of humanity. And he finds it in the *consensus*, not of mere men, *but of all parts of man;* in the agreement, that is, of body, mind, soul and spirit, of all of which he has developed the consciousness in himself, becoming thereby a whole man, and representative of the whole humanity, and competent, therefore, to speak with the certitude that comes alone of an all-comprehending experience.

They, who denying his conclusions, gainsay him, do

thereby but exhibit themselves as the followers of an experimental "science, falsely so-called," inasmuch as in their denials they affirm positively on the strength of their *non*-experience. So that, were he to heed them and renounce his belief in the reality of the spiritual world, on the ground that it transcends their powers of observation, and finds no explanation from their hypothesis of existence,—he would have no plea left whereon to believe in the reality of the material world, the evidence to him for the former being in no degree inferior to that for the latter.

Such is the "Mystic," or seer and revelator of things hidden from the outer sense, the writer of Bibles and interpreter of religions. But so far from regarding the world to which he has access as supernatural in the ordinary sense, or the revelation of it as requiring a supernatural faculty, he enlarges his definition of Nature until it includes all that is, and insists that "revelation," no less than reason, is a natural appanage of man, and that its function is to reveal to man his own best, even his innermost and spiritual self, his essential and divine spirit. And not only does *The Perfect Way* maintain this doctrine of the essential divinity of man, it also defines clearly the path by following which each man may obtain positive demonstration of it for himself; and

shows it to be, in very truth, no other than that which is expressed in its own title.

* * * * *

Enough, it is hoped, has now been said to show that the "world" did indeed, as foretold, "come to an end in 1881;" that the predicted new era then began; and that in the promulgation of the system contained in *The Perfect Way*, especially, if not solely, the prophecies have found their due accomplishment.* For, to enumerate a few only of the grounds of the claim made for the book in question, it affords to minds duly instructed and percipient, a complete demonstration, altogether unique, of the spiritual nature of existence, and of the reality and persistence of the soul. It rehabilitates the character, alike of God and of man, by vindicating them from the evil presentments given of them by sacerdotalists and scientists. Alike it "utterly abolishes the idols" of the churches and the pleas of scoffers, by restoring the Spirit to the Letter of Scripture. It formulates the doctrine announced as that whereby the new era would be characterised. It solves simply and effectually the profoundest problems, historical, intellectual, moral, and spiritual, to the full reconciliation of religion and science. And, finally, it appears at precisely

* See Appendix, Note 6.

the juncture both of time and of conditions, indicated as that of the period of an event which should inaugurate precisely such a change in the world's system and thought as *The Perfect Way* is calculated to bring about.

And, added to this, it is no new gospel that is propounded, nor is there required for its expression the adoption of a new vocabulary. The old terms, the old forms, the old symbols—all are preserved: only their original and true meaning is restored, purged of the grossness in which they have so long been imbedded, and retranslated to their proper sphere of a pure spirituality.

In order fully to test the validity of the claim thus advanced, it is, of course, necessary to study with candid mind the work itself; to analyse intelligently the prophecies and the times concerned; and, above all, to ascertain at first hand the nature itself of existence. Its writers—who refrain from styling themselves its *authors*—are absolutely assured through their own experience that Religion is, as they have described it, the science of Eternal Verities, and independent, therefore, of historical or physical events and persons, yet having, nevertheless, its basis and crown in humanity; and also, that its confirmations, so far from consisting in external evidence, are accessible to each individual, according to the degree of his own interior

unfoldment. They, have, therefore, the strongest reasons for believing that the more its readers know concerning the processes of their own souls and the nature at large of existence, the more they will discern of truth in its pages, and be enabled to recognise as its only possible source—no merely human intelligence—but that self-same Divine "Spirit of Truth," of whom the great Hierarch, and Exemplar in his own person, of the Christian Mysteries, declares to his followers that when He is come He will guide them into all truth.

APPENDIX.

NOTE I. p. 12.

EVERY great religious and moral revolution has been due to revelation, or unveiling, of knowledges contained in the sacred mysteries, the disclosure of which has been made by some *natural* mystic, the keenness of whose spiritual insight has enabled him to discover them for himself. Never until now has such disclosure received the sanction of those claiming to be the official guardians of the mysteries. The strictness of the secrecy imposed, and the danger of violating it, find frequent illustration in history. The charge against the Greek tragedian Æschylus, on which he was brought to trial, was that he had, in his dramas, disclosed some of the mysteries of Ceres. The real, though unavowed, cause of the condemnation of Socrates was the resentment of the priests at his public teaching of a doctrine contained in their mysteries, the divulgence of which would be fatal to the sacerdotal system. This is the doctrine that real religion consists in seeking, not to any extraneous source for divine illumination and aid, or to any outward forms, but inwards, to the God within. Such has ever been the intuitional and prophetical, as distinguished from the ceremonial and sacerdotal method. And hence has come the world-old antagonism between priest and prophet which is typified in the parable of Cain and Abel, and of which the culminating example took place on

Calvary. It is a tradition with the Jews that Jesus was delivered to death by their priests because he disclosed to the people teachings which they reserved for initiates—teachings identical with those of Socrates, in that they recognised religion as a thing interior, mystic, spiritual, and not of form and sense. The imprisonment of Galileo, and burning of Giordano Bruno are similarly to be accounted for. They proclaimed to all the esoteric truths, which the priests reserved for their own order, giving only the exoteric to the world. They gave the reality, where the priests gave only the appearance or symbol. Now, we can judge from the example of the solar system, and the difference which subsists between the real and the apparent movements of the heavenly bodies, how great may be the difference between real and apparent truth in matters of religion.

There are, nevertheless, mysteries the disclosure of which, saving to persons duly qualified, is *divinely* forbidden, and either prevented or punished. But in this case neither the prohibition nor the penalty is of human institution or infliction.

NOTE II. p. 20.

There are good grounds for believing that this classification of the angels of the planets is not strictly correct, and that Michael is the angel, not of the sun, but of Jupiter. Even if it were Michael that is referred to in the Apocalypse (xix. 17) as seen "standing in the sun," it does not follow that he is the angel of that orb, but may mean only that, as the presiding genius of the time and occasion, he occupied the post of honour designated by the sun. The question can scarcely be determined by means only of the records of the past, which were, probably, all that Trithemius had to guide him; but requires actual

experience. For, as the kabbalists, or possessors of the secret knowledge, were under the necessity—if only for their own safety—of concealing the fact that the earth itself is but one of the planets, and of observing at the same time the sacred number seven, the matter was unavoidably left obscure. But, whether belonging to Jupiter or to the sun, it is still Michael who is the presiding angel of this period, and who is charged with the foundation of the universal empire of truth and justice now having its commencement in the recovered doctrine. In regard to the nature of this doctrine, not the least significant circumstance is the fact that, as the angel of Jupiter, Michael represents the dual reign of Zeus and Hera, and, consequently, the exaltation of the woman-element in humanity to an equal throne with the man-element, to the restoration of the equilibrium destroyed by the "Fall." As precisely such a change in the position of women coincides with one of the most marked tendencies of the times, it constitutes one of the many respects in which the "watchers for the day" observe the spectacle of a world which scoffs at the idea of prophecy as an absurd impossibility, unconsciously setting itself to fulfil the prophecies. But it is one of the special qualifications of the prophet for his office, that he knows the world better than it knows itself.

NOTE III. p. 27.

Thus Sallust, the philosopher and friend of Julian, says, in his treatise "on the Gods" (cap. iv.), that "the aim of initiation in the mysteries is to bring man into relation with the order of the universe and with the Gods." The famous neoplatonist, Proclus, speaks also of the mysteries and their initiations as designed to withdraw the soul from engrossment by the outer world into communion with the

Gods. The testimony of antiquity to the same effect is abundant, and it finds the fullest confirmation in present experiences.

NOTE IV. p 33.

The whole subject of these numbers is kabbalistic or occult, and can be fully treated only at great length. The magic talisman of the Arabs, called the Seal or Sign, of the Sun, comprises six columns of figures, the sum of each column being 111 whichever way reckoned, making the total 666. This number is contained also in the (Greek) words *Teitan*, and *Lateinos*, names applied by Irenæus to Antichrist, and evidently denoting a reign of materiality.* And Hippolytus, a martyr-bishop of the third century, found it in a form or inflection of the Greek verb *arneomai*, to deny, which also implies materialism or the denial of spirit. According to *Eliphas Levi* it is composed of the numbers of the famous magical symbol "Abracadabra," and the "Decade" of Pythagoras, namely 66, and 600; the two together signifying materialism in its aspect of Idolatry,—Idolatry consisting in the materialisation of spiritual truths—a tendency which, as fatal to real humanity, is characterised as the "Beast." It is through the evolution described in our text that man emerges from this condition. So that not only between the numbers themselves, but also between the ideas denoted by the numbers, there would seem to be a special relation.

NOTE V. p. 72.

For instance, the late J. S. Mill (in his "System of Logic," B. V.

* The war of Antichrist against Christ, says Hesychius, a Greek lexicographer of the fourth century, is identical with that of the Titans against Zeus, of Ahriman against Ormuzd, of darkness against light, of evil against good, in a word, of materialism against spirituality.

3, 4, 1st edition) says, "Mysticism is neither more nor less than ascribing objective existence to the subjective creatures of the mind's own faculties—to mere ideas of the intellect, and believing that by watching and contemplating these ideas of its own making, it can read in them what takes place in the world without."

The defects of this statement are manifold. It ignores the reality of the interior, spiritual Ego—the *anima divina*—to whom that is objective and real which to the outer consciousness—or *anima bruta*—appears subjective and imaginary only. And it involves a denial both of this spiritual Ego—the true and permanent self of the individual—and of the spiritual world, simply on the strength of the writer's own failure to attain to the consciousness of them—on the strength, that is, of his *non*-experience—a proceeding altogether unscientific; the truly scientific attitude being that of the "mystic" who affirms only on the strength of his own oft-repeated and carefully observed experience. It is one of the salient characteristics of the dominant school—now, happily, soon to pass away—that while clamorously vaunting itself an experimental school, it denies with the utmost positiveness, and even seeks to repress and make penal, by treating as fraudulent or insane, all experiences which transcend its own experience or its hypothesis. The fact is, that in thus acting, its members both show themselves to be but mere rudimentary men, in that they have not yet evolved the consciousness of any but the outer and lower spheres of man's manifold nature, namely the material; and that, while thus rudimentary and undeveloped, they regard themselves as the sole proper representatives of humanity and judges of its potentialities!

How defective may be the logic even of one of the most renowned of the professors of logic, when, renouncing the intuition, he works but

with the intellectual half of the mind, appears in Mill's endeavour to detach the universe from its source by denying that it can be regarded as in any way affording a criterion of the character of the Divine Mind. As well argue, he says, that because a cook puts pepper into soup, he therefore contains the element of pepper in himself. Mill, in this, first ignores the obvious truth that unless the cook already possessed in his mind the idea of which the pepper represents the materialisation, he could have no cognition of the pepper. And, next, he regards the cook as producing the food he prepares—as God of necessity produces the universe—out of his own substance!

NOTE VI. p. 75.

Already have some of the more enthusiastic among the faithful, adopted the style indicated on our title-page, by reckoning 1882 as the first year of the New Era, and calling it *Anno Domine*—the year of our Lady—1, considering that the reign of the masculine and force-element is past, and the reign of the feminine and love-element has begun, the turning-point of the change being in 1881, from which hereafter will be dated the beginning of the removal of the "curse of Eve," and the rehabilitation and restoration to her true place in the divine human system, of the Woman as representative of the soul and of the intuition.

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